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Hon. Samuel Shaw

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REV. MR. LANGWORTHY'S SERMON

ON THE

Liquor Law of Massachusetts,

DELIVERED IN CHELSEA, JULY 18, 1852.

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A GOOD LAW.

A

SERMON

ON THE

LIQUOR LAW OF MASSACHUSETTS,

DELIVERED IN THE

7583.173

CHESTNUT STREET CONGREGATIONAL CHURCH,

CHELSEA, JULY 18, 1852.

BY

ISAAC P. LANGWORTHY,

PASTOR OF THE CHURCH.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1852.

Chelsea, July 20th, 1852.

Rev. I. P. LANGWORTHY.

Dear Sir :—Having listened with deep interest to your Sermon last Sabbath, upon the anti-liquor law, and believing it calculated to do much good in this community at the present time, the young men of your society respectfully request a copy of the same for publication.

Sincerely yours,

J. W. FLETCHER.
C. T. WILDER.
J. E. F. EUSTIS.
SUMNER WHEELER.
M. CHAMBERLAIN.
HENRY FROST.
NOAH BROOKS.
A. W. CHAPMAN.
L. P. HASKELL.
M. C. HOOD.
G. L. YOUNG.
J. L. TYLER.
C. B. ATKINS.
WILLIAM H. LOW.
NATHANIEL RUDD.
B. JOHN BARTLETT.
RUFUS S. FROST.

Chelsea, July 24, 1852.

Messrs. J. W. FLETCHER, C. T. WILDER, and others.

Gentlemen :—Your request for the Sermon of last Sabbath morning, has been received and considered. But for the peculiarity of the subject and the exigency to which it appertains, this request would be declined, as many others, for a similar favor, have been. But confiding more in your judgment than my own, and praying that good may be done by your efforts, I herewith submit the manuscript in question to your disposal.

Affectionately, your Pastor,

ISAAC P. LANGWORTHY.

Rev. S. Shaw
June 9. 1852.

SERMON.

1 TIMOTHY 1. 8.

WE KNOW THAT THE LAW IS GOOD, IF A MAN USE IT LAWFULLY.

THIS declaration contains a simple truth. There were certain expounders of the divine enactments, who did not apprehend their true nature and meaning, nor perceive the identity of their end with that of the redemptive scheme, of which they were equally ignorant. In their spiritual darkness, they neither understood what they said, nor whereof they affirmed. But, says Paul, "We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God." That is, we who receive the gospel, freely concede the necessity and goodness of the law,

if it be appropriately applied. It proposes definite rules of action, having in view the highest good of the greatest number; leveling no ordnance against the righteous or benevolent, but contrariwise, defending and protecting them in their rights, circumventing and restraining only the selfish and wicked in their wrongs. "The end of the commandment is charity." "Love is the fulfilling of the law." The gospel is a system of love, working through law, having the same end in view,—good, and only good, to our race. It is true beneficence. But Burke says, "*Law is beneficence acting by rule.*" Whatsoever law, therefore, may be enacted, which is based upon a public necessity, and aims to accomplish only good objects by just and efficient provisions, is according to the glorious gospel of the blessed God, and is hence a good law.

A law has been recently enacted in our Commonwealth, which is soon to go into effect. It is a new law here, and, indeed, none precisely like it has ever been enforced in our country, save in a few instances; and these only within a comparatively short period. Whatever may be our individual opinions of this law, we must all concede that its enactment is a matter of great importance. The vastness and extent of the evils it is intended to remedy, and the somewhat summary process by which it proposes to do it, greatly enhance its importance. If it be a "good law," according to the definition here given, then its behests should be regarded, and all its provisions be scrupulously fulfilled. In the opinion of many of our wisest and best men, no event, so deeply affecting the present and future welfare of our

country and race, has for many generations transpired. To this opinion we should defer; and, if it is well founded, we shall not be chargeable with a waste of precious time, nor of the desecration of a sacred place, if we spend a few moments, on this occasion, in considering this law and our duties in respect to its enforcement.

IS IT GOOD AS TO ITS BASIS, ITS OBJECTS, AND ITS PROVISIONS?

1. *Is it good as to its basis?*

It is generally conceded, that laws which grow out of a public necessity are well founded. *Salus populi suprema lex*, is the universal rule in all matters of prohibitory legislation. Society must have the right to protect itself. It is an inalienable right, with which no personal or private claims can be allowed to conflict. The public good must be held paramount; and any law based upon it will stand. To deny this, would be to take away the foundations of all salutary legislation. It appeals for authority to a higher tribunal than all conventional enactments. The right thus to protect the many against the few, is a fixed principle in the social compact. It is "a law written upon our members." It is the basis of all those laws which erect the gallows; which build prisons; which establish a police; which impose fines; which require quarantine; which seize and confiscate obscene prints and the implements of gambling and counterfeiting. Strange would it be, if we had no good and sufficient authority to pronounce that article *contraband*, which does more to furnish the

gallows with victims, and the prison with occupants, and the police with outlaws, and crime and disease and death with subjects, than all other tangible causes combined.

It is objected, indeed, that this law invades private property. But, says a distinguished jurist of this State, L. M. Sargent, Esq., "There is nothing novel in the destruction of private personal property for the public good, from the entire cargoes of Smyrna figs, to boxes of rotten oranges. Counterfeit money is private property. Dogs are private property. Obscene books and pictures are private property. The implements of gambling are private property. Yet all these things are notoriously destroyed, without the least regard to the sacrifice."

Again, it is objected that these prohibitory laws restrain personal liberty and violate inalienable rights. I answer, no more so than quarantine laws, which deny to the owners of pestiferous goods, the privilege of landing or trafficking in them, and hold "in durance" *right*, and not "vile," all on board long enough to secure the public against the deadly influence of the malaria they may have brought with them.

But it is still urged that these laws are unconstitutional. To this objection let us give a moment's heed. In the declaration of rights of our State, article seventh, we read as follows: — "Government is instituted for the common good; for the protection, safety, prosperity and happiness of the people, and not for the profit, honor or private interest of any one man, family or class of men." Here we have a strong and broad foundation upon which all necessary prohibitory laws, required by the public good, can be based, if the English language can express

it. If there be any unconstitutional laws with reference to the traffic in intoxicating drinks, they are those which protect and defend the licensed few in the wicked business of sending poverty, misery and death among the many. Such laws, surely, are in open contravention of the great and salutary principle laid down in this article; and those only are in harmony with it, which protect and defend the *many* in their rights, against the few in their wrongs.

The principles upon which this liquor law is based, were tried and settled by the Supreme Court of the United States in 1845,* on an appeal of Samuel Thurlow from a decision of the Courts in Massachusetts. Three laws were considered at the same time, viz.; a law of this State, forbidding the sale in less quantities than twenty-eight gallons; and the law of New Hampshire, forbidding the sale in any quantity; also a similar law of Rhode Island. And, incidentally, they considered and decided the question of the right of the State to seize and destroy liquors, whenever their preservation is deemed incompatible with the public good. Chief Justice Taney says: "Every State may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens. I am not aware that these principles have ever been questioned. If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or *from prohibiting*

* See 5 Howard's Reports, pp. 504–633.

it altogether, if it thinks proper. The law of New Hampshire is a valid law; for although the gin sold was an import into another State, and Congress have already the power to regulate such importations, yet as Congress has made no regulation on the subject, the traffic in the article may be lawfully regulated by the State, as soon as it is landed in its territory; and a tax imposed upon it, or a license required, or the sale altogether prohibited, according to the policy which the State may suppose to be its interest or its duty to pursue."

And in this rational and humane result, all the associate justices agreed. Mr. Justice Catron says, "I admit as inevitable, that if the State has the power of restraint by licenses, to any extent, she has the discretionary power to judge of its limit, and may go to the length of *prohibiting sales altogether*, if such be her policy." Mr. Justice Grier says, "It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use and abuse of ardent spirits. The police power which is exclusively in the States, is alone competent to the correction of these great evils; and all measures of restraint or prohibition, necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, or the preservation of the public peace, health or morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance, which relate only to property, convenience or luxury, to recede when they come in contact or collision."

And then, touching the point of the right of seizing and destroying whatever is deemed injurious, Mr. Justice McLean, in this same case, says: "Merchandise from a port where a contagious disease prevails, being liable to communicate the disease, may be excluded; and, in extreme cases, may be thrown into the sea. This comes in direct conflict with the regulations of commerce; and yet no one doubts the local power. It is a power essential to preservation, and exists necessarily in every organized community. It is, indeed, the law of nature; and is possessed by man in his individual capacity." "Quarantine laws," says Mr. Justice Grier, "which protect public health, compel mere commercial regulations to submit to their control. They restrain the liberty of passengers; they operate on the ship, which is the instrument of commerce; and its officers and crew, the agents of navigation. They seize the infested cargo, and cast it overboard. All these things are done, not from any power which the State assumes to regulate commerce, or to interfere with the regulations of Congress, but because the police laws for the prevention of crime and protection of the public welfare, must, of necessity, have full and free operation, according to the exigency that requires their interference. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand fold, in the health and happiness of the people."

In these opinions, we have the highest judicial authority for affirming the unquestionable constitutionality of our "liquor law." It is coincident with the law of God,

the law of nature, and the written law upon our statute books. And it accords no less with the spirit and letter of the gospel. The end of the gospel is *love*. But it never brings any out of the domain of law. It only proposes to raise those who embrace it to a high moral elevation, where penalties are not provoked, and thus cannot reach. "Moral suasion," which some maintain to be all that the gospel will allow, can do something, and has done much, in checking the evils of intemperance. But if it can do all that needs to be done better without than with prohibitory laws, then repeal your laws which arrest and fine the swindler, which imprison the thief and hang the murderer; for if moral suasion will be effectual with the deliberate producer of all these crimes, certain it is, that there can be no less hope with his victims. Nothing can be more obvious than this. But this course of persuasion without law, has been tried for a quarter of a century; and under its mightiest influence thus far, the army of liquor dealers has been steadily increasing. And it must be so. For "it is a profound observation, that the morality of no people can be maintained above the morality of their laws. Their institutions are an index of their sentiments. Reason, observation and history, all teach this. While gambling-houses were licensed in Paris and New Orleans, that vice could not be made disgraceful there."* So is it here, in the liquor traffic. The odds are all against the full force of moral suasion, while laws sustain and sanction the abomination in question. The whole tenor of the gospel demands stringent and efficient laws

* Argument of Peleg Sprague before Committee of Legislature, 1838, p. 15.

for the restraining of the lawless and disobedient. The gospel spirit breathes through law; it acts by law; it is "beneficence acting by rule." "Do we then make void the law through faith? God forbid: yea, we establish the law." The gospel demands a bulwark of granite around the defenceless and exposed. It demands a paling of iron, high and pointed, to resist the assaults of the enemy, especially when he comes so insidiously, first to allure, then to rob and kill, it may be by a slow, yet by a certain and terrible process. That law, therefore, which looks to the protection and safety of the people, kindly and effectually shielding them from the power of the destroyer, has a good and an impregnable basis.

2. *Is it good as to its objects?*

If duly and faithfully executed, it will certainly produce great changes in social and commercial circles. Will these changes be for good? Let us see. It proposes to stop, entirely, the domestic manufacture and sale of intoxicating liquors as a beverage, confining them strictly to medicine and the arts. If this can be effectually done, all must see that a great, a glorious change, will come over our Commonwealth. That wail of woe which is borne on every breeze, and comes booming over every hill and echoing through every valley, will die away; and there will be peace within our borders and joy within our dwellings. This law proposes to restore that prodigal son to his anxious, distracted parents; that idle, miserable husband, to his heart-broken wife and his wretched, starving children. It proposes to remove more

than three-fourths of the miseries of poverty and crime; to empty our poor-houses; to abate seventy-five per cent of our pauper taxes; to depopulate our prisons; to abolish capital punishment, by *taking away the incentives to murder;* to put an end to riots and brawls and midnight revels, to the ribald song and oath, to the licentious and vulgar slang of the bar-room and grog-shop; and to redeem the Sabbath from wanton and noisy desecration.

This law proposes, as an economic measure, to save more money than it now costs to carry on our government, both state and town, to keep up our schools, pay our clergy and sustain all our benevolent operations, and leave us cash in our pockets. It proposes to save all this hard-earned money, which God holds us responsible for using for better purposes. Directly and indirectly, in these United States, more than one hundred millions of dollars are yearly sunk in this fearful vortex, every dime of which is irrecoverably lost to the consumers. Oh, if but a tithe of this wicked waste could be turned into the channels of Christian philanthropy, how speedily the wilderness might be made to bud and blossom as the rose!

This law proposes, when it shall be universally adopted in our land, to save immortal beings enough from a drunkard's grave and a drunkard's eternity, *every year*, respectably to people a new State; and to stay the downward course of at least ten times that number who are intemperate, and to take away the unresisted temptation from millions of moderate drinkers. Thus will it guard the steps of our heedless youth,

and throw around them the protecting arms of law, and sink between them and their most insidious and deadly foe, an impassable gulf.

It proposes to deliver us from the most prolific source of premature death. Terrible diseases are engendered by the use of intoxicating drinks. A thousand are produced, where one is cured, by their use. Alcohol is an enemy of the animal fibre; is never assimilated with the fluids of the system; is a poison; and when taken, disturbs and deranges the functions of the body. In so far, therefore, as this law intercepts the drinking of spirituous liquors, it promotes the general health, and takes away the fuel upon which our most fiery and fatal epidemics feed.

It proposes to remove, or greatly to circumscribe, that bloody, national scourge, WAR. For it is believed that few statesmen or patriots, unmaddened by the intoxicating cup, would ever plunge their constituencies into a fratricidal conflict, except for the most extreme causes,—causes which could hardly be supposed to exist between men and nations where nothing has been suffered to steal away the brains. This law proposes to remove this appalling scourge, to take away the greatest hinderance to successful commerce, and abate the most poignant griefs of widowhood and orphanage.

It proposes to remove the most formidable obstacles to the progress of the gospel. The intemperate, while under the influence of intoxicating drinks, are impervious to all the appeals of moral truth. There are no joys so captivating in the promised rewards of the righteous, and no terrors so appalling in the threatened mis-

eries of the wicked, as to move them when their raging appetites begin to cry, Give, *give*. They are swayed by the uncontrolled demand of their diseased system, against the decisions of reason and the remonstrances of conscience. They have lost self-control, and can be recovered in no conceivable way but that which this law opens, viz., removing the temptation beyond their reach. And the moderate drinker is in a condition but a trifle more hopeful. With one glass in the system, I doubt, exceedingly, whether the manly purpose to be the Lord's could be irrevocably made, even under an appeal from Gabriel himself. The mind and the heart are in no state so to co-act with a striving Spirit and a waiting Saviour, as to secure such a result. So, to say nothing of the many overt acts of absolute wrong which are superinduced by the use of intoxicating drinks, and which of course stand in the way of the gospel's progress, we see reason enough, and an object great and good enough for their immediate and entire removal, on account of their direct effects upon the consumers themselves. This law has for its object an end no less great, grand and glorious, than the removal of the greatest, an hundred fold the greatest, hinderance to the triumphs of the gospel, of anything which exalts itself against God, within the reach of human legislation. It proposes to regain our paradise lost, just so far as any legal action can do it, and thus to prepare the way for the complete triumph of truth and righteousness over all the world.

Now I claim that this object is not merely commendable and coldly good, but that it is high, commanding, ennobling, glorious,—equal to any which ever engaged

the attention and secured the action of legislators in any nation upon the face of the whole earth. It is an object which appeals to every body, which affects every body, which should be dear to every body. It is an object, hence, that comes home to us personally, affecting our characters, our purses, our families, our all. It is intertwined with every interest, social, civil, domestic and religious; because the evil it aims to abate and remove, affects, blights, and, to a greater or less degree, curses every interest. Say, ye men of thought, of feeling and action; say, ye fathers and mothers; say ye, one and all, is not the law having such an object in view, *a good law?*

3. Is it good as to its provisions?

We have seen that this law is well founded, and has a good object in view. We now pass to inquire whether its provisions are such as will be likely to secure the object, if they can be enforced. To say that this law is perfect in all respects, is to say more than we can predicate of anything which is human. That time and trial will not suggest some useful and quite important amendments, is not to be affirmed. It has one provision which I can but deeply deplore, and which will be ere long repealed, without doubt. I refer to that which tolerates the largest manufacture, for the purposes of exportation. It may have been necessary to retain this objectionable feature, for the sake of saving the other provisions of this statute; but I trust the day is not distant, when all the other States of our Union, will at least consider alcoholic poison such an intolerable nuisance, such a

death-dealing plague, that they will not give it place within their borders. But, abating a few minor objections, we hesitate not to declare that the provisions of this law are good, and well adapted to accomplish the object in view.

Hitherto, our liquor laws seem to have been enacted for the especial benefit of the dealers; setting them up and defending them by the strong arm of law, in the miserable business of scattering "arrows, fire-brands and death" broadcast among us. The rights of the few, and not of the many, have been chiefly regarded. And though there has ever been a confessed evil in this traffic, laws have always been made to *regulate*, not to *suppress* and *abolish* it; just as if that which is "evil, and only evil, and that continually," could be regulated by law! Who would think of *regulating* theft, robbery, swindling or gambling, by statutory enactments! And then, the "*regulating laws*" we have had were vague and unsatisfactory, filled with loop-holes, affording every advantage of escape to the guilty party; thus rendering conviction next to impossible. And in the event of a conviction, an appeal could be easily taken, and the trial be long delayed; and in the meantime the contraband business could flourish and swell up a profit of sufficient amount to pay half a dozen fines, without inconvenience. Besides, men steeped in rum, or engaged or interested in its traffic, were as likely to be witnesses and jurors, if not judges, as those more disinterested and reliable. And the penalties, in the event of a conviction, have always been such that a profitable liquor business would scarcely be impeded at all, by incurring one every week.

Thus the difficulties of arrest and presentation, of obtaining witnesses that would testify truly, of jurors that would be honest, together with the great delays in bringing cases to an issue, and the slight penalties which could be inflicted, have made our former liquor laws the greatest of all legal humbugs conceivable.

But the law now to be enforced was enacted upon a widely different basis, and, in its provisions, marches straight forward to its object. In this the rights of the many are considered, and their welfare is placed above the wicked cupidity of the few. And then, instead of attempting the "regulation" of the nefarious traffic in intoxicating liquors *as a beverage*, it aims at once to *suppress and abolish it*,—to throw it out of the pale of legal protection, and make the article itself contraband. The liquor, and the implements of sale, are *prima facie* evidence against their possessor. Three reliable men, firmly believing, from known circumstances, that liquors are kept for sale in a given place, can easily secure the right of search; and if found with the conveniences of traffic, they become witnesses, which their possessor must confront, and not his accusers. This changes the burden of proof from the injured to the injurer, where it belongs. Its penalties, in fines, imprisonment, and confiscation of the liquor, have some relation to the enormity of the offence. The right of search, seizure and demolition, are new features in our liquor laws, but are absolutely essential to make them worth a place on our statute-books. The provisions of the twelfth section, against manufacturers and common sellers without license, are stringent, and must be effectual if executed. Penalties

may be inflicted by a single process, and at the same trial, to the full number of clearly proved violations; so that three or ten offences, well authenticated in a single indictment, imposes three or ten penalties, as the case may be. Add to this, the right of seizing and destroying the poison when found in circumstances where the law does not protect it, the heavy bonds demanded in case of appeal, the difficulty of impeaching or bribing the witness found in the liquor itself, and the simplicity, celerity and efficiency of the whole legal process when once commenced, and I think we are safe in saying that the provisions of this law are *good*,—good for the end designed, viz., the breaking up, and putting an end to, the most pernicious traffic that ever cursed the world.

Thus we have seen that this law is good as to its basis, its object, and its provisions; and hence we may say that "we know that the law is good, if a man use it lawfully," i. e. EXECUTE it. The appropriate use of every good law is to fulfill its requirements. In no conceivable way can we *lawfully* use the enactments of our liquor law but by faithfully executing them. Not in malice or revenge, but in *kindness;* convincing the accused that we have towards them nothing but good will; that we would gladly save them from harm, if it could be righteously and benevolently done. It is only their wicked, outlawed business, we wish to break up. Let this law be thus kindly but faithfully executed, and it will prove a good, a blessed law.

I will now add a few, out of many reasons, why this law should be executed.

1. Because *it is a good law.*

If it were a doubtful law, in respect either to its basis, object or provisions, there would be upon us no more than a doubtful obligation in the matter of its execution. If it were plainly an unjust or a wicked law, then we ought not to execute, but repeal it. But since it is a *good law*, and will be most happy in its influence, our obligation, in respect to its execution, is complete; we have no alternative. The matter of convenience or inconvenience to us or others, or of the high or low position of the guilty, or of the ease or difficulty of arraignment and conviction, or of the amount of capital involved, are questions of no account compared with the great matter of keeping and faithfully executing good and wholesome laws. If public opinion needs quickening on this subject, let it be quickened, and let not this precious boon elude our grasp. If the people are not prepared to appreciate the importance of the blessing tendered them in this law, speedily convince them of it by the various methods open to our use. For if such a law as this cannot now be enforced against the most fearful and dreadful of all the evils that afflict our race, we may well despair of ever seeing any law enforced, which aims to repress or check the selfishness of wicked men. Both the majesty of law, and the stability of our government, demand that every man do his duty in respect to all the enactments of this most wholesome and wise statute. We have no alternative.

2. We should execute the law *for our own good.*

We are bound to do it in self-defence. So long as

this evil stalks abroad, unchecked by legal restraints, no one is safe. Stronger men than we should claim to be, have been struck down by the strong arm of this gigantic foe. *We* may escape, indeed, though we are in danger. I hope we should. But who will become surety for our children. There is a charm in the social glass. There is excitement in the captivating potion. There are multitudes who use it; depraved nature craves it; physicians prescribe it; fashion sanctions it; and what barriers shall we raise against its sweeping tide, unless good laws shall come to our aid? Let moral suasion continue to do its best; and yet there is a fearfully wide margin untouched. There are certain things it cannot do, even under the most favorable circumstances; Judas, and Simon Magus, and Ananias, and Sapphira, all felt, but all resisted its winning power. We must have something more stringent and effectual, upon which we can fall back when milder means fail. Without it, we have not a single right or interest that is safe. If, therefore, we value our own dear-bought liberty, we shall sustain and execute this law.

3. We should execute this law *for the good of the community and Commonwealth in which we live.*

Be it that we and our families have thus far escaped this terrible snare, and that we could always escape,—of which however we have no assurance,—we know that there are multitudes around us who cannot; and who will ruin themselves and beggar their families, or if young, "bring down the gray hairs of their parents with sorrow to the grave," if left unaided. Have we nothing

to do for them? May we solace ourselves in our security, and suffer them to fall by our side? God has made us our brother's keeper. He bids us "bear one another's burdens, and so fulfill the law of Christ." Can we be guiltless, while we are inactive in this matter of our brother? His only hope lies in the direction in which this law points. Execute it in love and faithfulness, and many a man will be saved from a drunkard's grave, and his family from poverty and disgrace; and oh, what floods of bitter tears would be dried up, and how many bosoms would thrill with joy, which are now heaving and rending with anguish! Many a mother and wife and child are looking with intense interest and hope to the execution of this law, believing that this only can bring them the relief for which they so earnestly sigh.

4. This law should be executed *for the good of other States.*

I am not so vain as to suppose that we of Massachusetts are quite all the world; or that as Massachusetts goes, so will the United States necessarily go, on this or any other subject. But from our position geographically, commercially and morally, we shall exert a mighty influence, whether we will or not. If our law is not executed, it becomes a dead letter, and will soon be repealed. That will hinder the happy effects, to a great degree, of a similar law, now working gloriously in the State of Maine. It will greatly endanger, if it does not kill outright, the Rhode Island law, which goes into operation to-morrow. It will greatly darken the prospects of the friends of temperance in Connecticut, who are

looking to us with deep solicitude, sure of a similar law next year, if ours works well this year. And so onward and outward, will our influence and example go, even to the extreme of our Union, either for weal or for woe. Upon our success in this experiment, hang more hopes and joys than we can possibly estimate. The friends of God and humanity, in Maine, have set us a noble example. All thanks to them, for starting this great movement. We owe it to them, and to the world, to push it onward. Our failure would throw this cause back for a generation, if not for a century. There must be no failure. There need not be. The law must be executed. It can be. It only wants strong and good men to say it must be, and to put their hands to the needed work, and the whole thing will be accomplished without serious difficulty. Patriots, philanthropists, and friends of true liberty, cannot withhold their hearty co-operation in maintaining and enforcing these statutory enactments which we have proved to be so good.

Christians have important duties to discharge in this matter. The temperance reform began in prayer, was encouraged and urged on from the pulpit, and found its most efficient helpers among those who had power with God. It never should have been *seemingly* divorced from these sacred alliances. It is the cause of God, and its success depends on his benediction, especially in this trying exigency through which it is now passing. Safely through this, it will go on from conquering to conquer, until the world is redeemed from the curse of rum. Christians, let me urge you to take this cause with you

to your closets and to your family altars. Talk of it as you go out and as you come in. Encourage and cheer each other in the work before you. Bare your shoulders to the burden that must rest somewhere, and shrink from no responsibility which God may lay upon you. The great temperance battle is to be fought. Gird yourselves for the conflict in gospel armor, and move forward in Christian love, and you will not fail of success. We have no alternative, I again repeat. We must conquer, or be conquered. We must carry the war into the enemy's camp, or stand and take his deadly fire. God, in his providence, has put into our hands in this law the most effectual weapons of defence and offence. Let us use them, in humble dependence on him, knowing this, "that our labor will not be in vain in the Lord."